HH Syn. 8.58.79

An Exposition of the fourth Chapter of S. Iohns Reuelation, made by Bar. Traheron, in sundrie Readings before his countreymen, in Germanie.

Wherein the prouidence of God is treated, with an Aunsweare made to the Obiection of a gentle Aduersary.

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To Maister Rob. Parker, and to Mistresse Anne his godly wife, exiles for Christes cause, *Bar. Traheron* wisheth increase of Gods grace.

Hile I laboured to cõfort my selfe, and other in the consideration of Gods prouidence, you know how one put in his foote, and assaied to impugne some part of that that I had spoken. And though by your procuremẽt we met together, and after some debating, agreed vpon the chiefe pointes, that before seemed to be in controuersie betweene vs, yet afterwarde it liked him to shewe certaine reasons against my affirmation, either for exercise of learning, or because he wold be better confirmed in the trueth. Nowe considering that the matter is of great weight and importance, and somewhat scrupulous in this weakenesse of mennes capacitie, and subiecte to the reprehensions and cauillations of licentious heades, least any thing shoulde bee bruted otherwise then I spake, I haue thought good to put in print all that I sayde in your presence, that all men may knowe, what my meaning is, not by rehearsall Sermons, but by mine owne wryting. And in this behalfe I haue partly followed the counsell of M. Gilbert Barkley, whom you knowe I haue in due reuerence, for his greate grauitie, and singular integritie of life. This poore fruite of my studies I dedicate vnto you my most entirely beloued maister Parker, and to the right worthy matrone your wife. For seeing the perfect sincere loue, that

shoulde be betweene all married folke, shineth most notably in you, I would not sunder you in this place, whom God hath so ioyned and made one in all good thinges. I haue iudged it also my duetie: forasmuche as the bowels of the saintes haue beene, and bee dailye refreshed by you, to render this testimonie of your singular godlinesse, and of my good affection towardes you in the sight of the worlde. God almighty confirme, and augment in you the knowledge of his trueth, and loue of righteousnesse, and blesse my beloued, *Wentworth, Peregrine, Anne, & Cecile* your Childrē, that they may solow the godly steppes of their Parents, & that the mention that I make of them in this place, may be a spurre vnto them hereafter to set them forward in the loue of true Religion, and innocencie of life.

Amen.

+ S the vision which Ezechiel saw, and describeth in the first Chapter, serueth to this end, to teach that the greate miseries & calamities whiche the Iewes suffered by the force and oppression of Nabuchodonosor and the Babylonians, came not vpon them by chaunce, but by the ordinance and prouidence of GOD, so this vision whiche Saynt John most liuely setteth before vs, sheweth in like manner, that the decay and ruine, the afflictions, and persecutions of the Churche in this latter tyme, and whatsoeuer is done in the world by Antichriste and his members, is not tolled at auenture by hap, but gouerned by the hand, and certayne prouidence of God. And it is right neces-

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tary for vs to knowe, that fortune and chaunce rule not the rolle in mens matters, ruffling and tombling all thynges confusedly, as Epicures Disciples thinke, but that GOD is the orderer, disposer, and gouernoure of all the thinges that be done in the world. For it is not possible for vs to quiet oure selues when wee consider the long and greate prosperitie, and luckie successe of false teachers, of Christes open and professed enemies, of most vngodly, cruell, barbarous and wicked men, vnlesse wee bee stayde with this, that GOD ruleth, ordreth, and gouerneth altogither, and therefore that there shall bee an ende of the raging of tyrannous persecuters, and that the gouerner of all, shall tourne all to the iuste destruction of the wicked, to the comforte of his chosen and to the aduauncemente of

hys

hys owne glorye. Agayne ✗, if wee looke vpon our priuate state, and call to coumpt our frailtye, and infirmity, the manyfolde diseases and miseries wherevnto wee are subiecte, what comfort can we haue, or what ende of mourning and sorrowe, if we be not perswaded that Gods Prouidence reacheth vnto vs, and ordreth al that commeth vpon vs, not as semeth vnto vs, but as hee knoweth to bee best for vs?

✗ But here I must warne you of two notable faultes. One is of them, whiche when they heare vs saye, that all thinges comme to passe by Gods prouidence, thinke, and affyrme, that wee teache that GOD is the Authour of all sinfull actes that are done in the worlde. Which is most false, most horrible, and detestable, either to be spoken, or thought.

For it is as impossible for God, who is altogither good, to be the author of euill, as it is impossible for him to leaue off his godhed, & to be no more God.

Wee saye then constauntly, and with all vehemencie of mind, that God is the author of no euill, and we meane it not so that bycause God worketh it, therfore it is good, thogh of it selfe it be euil, but we meane that he is in deede the proper worker, and cause of no euill, that euill and sinne springe not from him, but from the deuill, and from vs, and that he is simply, and mercly the autor and worker of good things only, both when he worketh by himselfe, and when he worketh by & in vs. And yet we saye that nothing commeth to passe without him, & that he ordreth, disposeth, tẽpereth, and bringeth forth to lighte all the euil actes that are done in the world. But it is one thing to vtter, to

bring

bring forth, to dispose, and order mens euils, & it is another thing to worke, and to cause euils in men. ¶ It is one thing to make an instrumente euyll, and it is another thing to vse an euyll instrument, being already so made by another.

+ ✶ To make instrumente euyll, is euyll, to vse euill an instrumente, is not euill simply, yea to vse an euill in- + strument to good endes is good. ¶ Sathan and our owne wil hath made vs + all euil instrumentes. God though we be now made il instruments, vseth vs + well. ✶ Sathan, and our owne will hath wrought and caused wickednesse in vs al, GOD moderateth, represseth, stirreth vp, & bringeth forth the euil, that Sathan and wee haue caused in our selues, so that we vtter no parte of the euill that is in vs by Sathans enuye and our owne faulte and follye, but where, and when it pleaseth God the Gouernoure of the

vniuersal

vniuersal woꝛlde.

And thus I truste it is not harde to be perceyued, that though nothing come to passe besides Goddes Pꝛouidence, yet hee is not the Authoure and Wooꝛker, and verye cause of any manner of euill and sinfull acte. Foꝛ + hee wooꝛketh not euill in our heartes, but finding euill there alreadye wꝛought, he either stoppeth, and repꝛesseth the same, oꝛ stirreth it vp, & bꝛingeth it fooꝛthe, and maketh it knowen to the woꝛld, as he knoweth to make moste foꝛ his glooꝛy, and foꝛ the pꝛofite of his chosen.

The other faulte is of them, whyche acknoweledge GOD to bee the Ruler, and Gouernour of all thinges, and yet they fynde faulte in his gouernemente. Foꝛ they aske why GOD pꝛouyded not otherwyse in the beginning, than that Sathan shoulde bꝛinge manne to transgression: why hee stopped not

his

his enterprice at the firste, for to shoulde there haue bin no euill in the worlde, or why nowe he doth not destroy all wicked men, all the aduersaries of his sonne at once, or make them all good men, that we mighte liue a quiete, happy and pleasaunte life withoute miserie, withoute murmuring, without filthynes of maners, in all puritie, and godlynesse, wheras now the world is full of calamities, full of plagues, full of vile actes, full of false doctrine, idolatry, and superstition, Antichrist preuailing euery where, making hauocke, beating downe, and stamping vnder his feete all that is good and godly.

These men woulde haue GOD and his doinges subiecte to their iudgementes seate, and whatsoeuer they cannot comprehende wyth their wittes, they can finde no reason nor goodnesse in it. They wil not make their iudgementes agree to

gods

Gods doings, but they wil haue God to make his doynges agree to their iudgementes. But what if God wyll not doe them that honour, vntyll they can shewe them selues as wise as he is?

Shal a cunning artificer alter hys worke, because a foolish vnskilfull mã, can seeme to himselfe to find a fault in it? No man in this life can attayne to a ful reason of Gods doinges. But we shal see in this part of the Scripture, that they whiche are nowe departed out of this life, and liue in a better life, find that god hath done al things most wisely, iustly, and orderly, whereunto they coulde not fully attayne, while they lyued in this worlde. But though I saye, that men in this lyfe cannot attayne to a ful knowledge, and reason of al Gods doinges, yet I denye not, but that they haue some knowledge, and see some reason in his doinges. For touching the first question,

on, if God had hindred Sathans enterprise at the beginning, then Sathans wickednesse and mans frailty, then gods righteousnes in punyshing sinne, and his most woonderful goodnesse in the long purposed before, and nowe perfourmed incarnation of his sonne, coulde neuer haue byn knowen. And touching ỹ second question, that he nowe suffereth Antichriste to make suche an hurleye burley and confusion in the worlde, therein his wisedome and righteousnesse appeareth plainly in bringing to lighte the outragious naughtines of menne, and in striking the Reprobate with deserued blyndenesse. His mercie also and goodnes shineth forth most clerely in sauing & preseruing his chosen, in the myddest of al errors and blindnes, in the myddest of al stumblyng blockes and dangers, whiche is no lesse to be maruelled at, than the sauing of the noble children of the Hebrewes vnhurte in

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the hot burning ouen. But now that I haue shewed you the ende of this vision, with some answeres to the obiections of men, either vngodly or vnlearned, I will briefly shew you the summe, and so come to a more particular consideration of the texte.

+ This is the vision in summe: In heauen there appeareth a throne of imperiall maiestie: Vppon this throne there sitteth one holding a booke in his ryghte hand, sealed with fiue seales. + A lambe as it were slayne, is associated and ioyned with him that sitteth vppon the throne, which receiueth the booke, and openeth the seales thereof. Out of this throne there proceedeth a seuenfolde spirite, which sheweth forth his wonderful power. + Before the throne there is a glassie sea, cleare, and christallike. The throne leaneth vppon foure beastes, which haue eyes, and wings. Then a greene rainebowe like an

an emrod compasseth the throne, as it were a garlande. In a circle about the throne bee xxiiii. seates, and in them sit xxiiii. elders crowned, & clothed in white garments. This is the summe of the vision, which requireth a more particular declaration. But fyrste wee muste speake somewhat of those thinges which Sainct John setteth before this vision, which he so cunningly paynteth forth. Thus he speaketh before:

After these thinges I sawe. Saynte John sawe other visions before, declaring to him, how the Lorde Jesus raigneth in his Churche, and gouerneth it: what preceptes, what exhortations, what chastisementes, he vseth in it: and agayne, what the duety of the Churche is towardes her Lord and king. All whiche thinges are described in the former Chapters.

I sawe

I sawe. That is, a vision appeared vnto me.

And behold a doore was opened in heaue
+ where a doore standeth open, men may enter in. So by this speech, S. Iohn signifieth, that he was admitted into the cõtemplation of heauenly things. Wherein the greate goodnesse of God is set before vs, who voutsafeth to open the dooze of his secrete closet to a mortal man. But see the same good-
+ nesse yet more declared. For many see a kinges priuie chamber dooze open, and yet are afeard to enter in. Such feare and bashfulnesse might happen to S. Iohn, and therefore God comforteth him, and maketh him bolde. For he sayth:

And the first voyce that I heard was as it had byn of a trumpe speaking with mee, and sayde, Come vp hither. Henry Bullinger a very godly and learned man, thinketh that this voyce, was ỹ voice of christ, which I like wel. If you wil take

take it rather for the voice of an Angel. I will not contende therin, so that you vnderstand that the Angel spake vnto Iohn after this sort, by
+ the appoyntment of Christ. For whether the Lord, shew his goodnes to vs by himself or by his creatures, it
+ is al one. All proceedeth from him, and therfore he is only to be glorified. The voyce was lyke the sound of a trumpet, wherby is signified that it was no faint thing, but mighty in working, and able to take away all feare, and to perswade throughly.
+ Com vp hither. The nature of earth is, to fal to the earth, and not to ryse
+ vpward. We should neuer ryse from the earth, vnles God did call vs, and
+ rayse vs vp. But if we will consider God and his works, we must ascend, we must flie vp far aboue the earth, farre aboue our flesh, and our owne
+ reason to. That Bullinger sayth that we must purge our selues from earthie affections, if wee will beholde

heauēly thyngs, it is very good sense also.

And I wil shewe thee what shalbe done hereafter. That God voutsaleth to make men priuie to his doings, it is a goodnes neuer thought vppon, neuer cōmended enough. Which thing he shall soone perceiue, that considereth what God is, and what we are, his exceeding great Maiestye, & our exceeding great vilenes. Which matter I wil not now enlarge, but leaue to your consideration.

This would be wel noted, that he sayth that he wil shewe him thinges that must be done afterwarde. For some expoūd the things that are spoken hereafter, partly of thinges done vnder the old testament, and partlie of things done vnder the new: which must needes bee an error, and leade men into wrong opinions, making them begin at a wrong ende, sith hee saith plainly þ he wil shewe thinges to be done, after þ time that he spake with

with him, & not things done before.
And straight waye I was in the spirite.
I was so occupied & deteyned altogether in the spirite, as if I had had no body, as though I had forgotten all bodily and earthly thinges. Or the spirite of God came vppon mee and possessed me, or as Bullinger writeth, I was in a spiritual cõtemplation, and rapt in spirite. That hee saith, straight way, hee sheweth the might and efficacie of the voyce that spake vnto him.
And beholde a throne was set in heauen.
Gods throne is often spoken of, and
+ described in the scripture. For Esay saith in the 6. Chapter, that he sawe God sitting vpon a high throne, and aduãced, & his traine filled the tẽple.
+ &c. In the first chap. of his prophecie Ezechiel saith: that he saw in heauen as it were a saphir, & the likenesse of a throne. And he repeteth the same in the 10. cha. Daniel in the 7. cha. sheweth that he saw gods throne glistring

lyke fire, and the wheeles of it cente
forth fiery flames: But Gods throne
is no where described so fully, so liue-
ly, and with so cunning and pleasant
wordes, as in this place. What this
throne signifieth, we may easily ga-
ther out of the words of king Dauid,
for thus he singeth in the .9. Psalme:
+ God shall remayne for euer, he hath
made redy his throne to iudgement.
And he shal iudge the world in righ-
teousnesse, & decide the peoples mat-
ters with equitie. So then we vn-
derstād by the throne, gods imperial
gouernement, and his iudiciarie ad-
ministration. This throne is not in
+ earth, but in heauen. For God ruleth
not after any earthly maner, but af-
ter an heauenly maner. Neyther is
his iudgmente and gouernemente
corruptible, and subiecte to an ende,
but as Dauid saith he remayneth a
iudge, a rular and gouerner for euer.
For in the Hebrue tong, to iudge, sig-
nifieth, to order, to rule and gouerne.

And

And vpō the ſeat ther was one ſitting.

You know that it is God and his ſonne, that ſitteth vpon thys throne. t. adminiſtreth, ruleth, & gouerneth all thinges.

And he that ſate was in ſight like a Iaſpis and a Sardine ſtone. By the coloures of two precious ſtones, the nature of God is ſome wiſe ſhadowed to ſainte John, and to vs. Plinie writeth, ỹ a Iaſpis is a greene ſtone, which is a freſhe, and a pleaſaunt colour, & the coloure of many things that are luſty and lyuely. And therefore writers vnderſtande thereby Gods perpetual continuance, his incorruptible and immortal nature, as Dauid ſaith, Thy yeares ſhal not be ended. And not only that he is the euer liuing God, and continueth euer in life him ſelfe, but alſo that he giueth life to all other liuing creatures, and preſerueth thē in green and luſty freſhnes. A Sardine hath a fierie coloure, and maye expreſſe vnto vs gods ſore iu-

ment and vengeance vpon vnrepentant sinners.

And a rainebow was about the throne like in sight to an emrod. It is meruailous comfortable to vs, that Godes throne is compassed about with the rainebowe. For the rainebowe is a sacrament of gods perpetuall mercy, & of his most gracious couenant made with vs. Who might abide the iustice and seueritie of gods throne, if it were not compassed with mercy? For as Dauid sayth, if God woulde obserue iniquities according to his rightcousnesse, who shold stand. But hee hath set his rainbowe and sacramente of mercie so round about his throne, that his eies can neuer bee of from it. He can tourne his sight no way but he must see it. And therefore nowe it is not to vs a terrible and dreadfull throne, but (as Saint Paul calleth it) a throne of grace, whereunto we may approche with boldenesse and finde ready helpe. The colour

of

of this rainebowe was like the colour of an emrod, which is the most freshe and pleasaut colour that anye stone hath. For indeed there is nothing so delectable & pleasaunt to vs, as gods couenant of grace, & mercie. And this couenãt is euer grene, & endureth euer to the behoue of ỹ chosẽ. And about the throne were 24. thrones. &c. That the xxiiii. elders sate vppon thrones, for the Greeke woorde is all one here, and when mention is made of gods throne, and that they were crowned, I think in deed that by thẽ we must vnderstande with Bullinger, the company of Gods Saints departed out of this worlde, and now raigning & triumphing with the lord Jesus in heauẽ. And I think that an allusion is made, & a regard had to the kings of this worlde, which haue their coũsellers, & noble men sitting about thẽ. for the scripture describeth heuẽly matters to vs by such things as are in vse among vs. Bullinger

noteth that. xxiiii. made of xii. And that the. xii. Patriarches signifie all Israel, and the olde Churche before the incarnation of Christ. And the christian Churche was planted by xii. Apostles, so that the number of xii. compzehendeth the whole congregation of the new people. And after this sozt xxiiii. signifie the whole triumphant church, cõsisting of Jewes & Gentiles. These xxiiii. are apparelled with white garmẽts. Foz Christ hath purged them, and made them faire, and clothed them with his owne puritie and righteousenes. They are crowned, foz they ouercame Satan, and his hellish army, while they liued in this woꝛld. And now they raigne as kings with Christ the Lozd in euerlasting glozy. That they sitte, Bullinger saith it is not ment, that they be Judges, but they are sayd to site, because they rest, from their labours & now haue quiet affectiõs: and be far from troublesome

some passions of mynd.

Howbeit I see not why mentiō should be made of thrones, if we shal not vnderstand, that they sitte as iudges. Not that we meane, that they iudge in steade of Christ, but we meane, That they iudge with him: that is to say, alowe his iudgments thinking the same thing in euery matter, that he doth, and reioycing in his doinges. For the lord hath aduāced them to this dignitie, as to sitte with him in iudgment.

For he hath made al his thinges common to his saintes. His iudgements, hee hath made their iudgements, his kingdom, their kingdom: his raigning their raigning: and so forth. Now by this description of the thrones, golden crownes, goodly garments of the saintes departed out of this lyfe, we may vnderstand the greate glory and felicitie, that they liue in.

Which thing shoulde comforte vs

in these our afflictions and mysteries that we faint not, or be discouraged, knowing that Gods saintes passed by the same, and now triumph in perpetual ioy. The olde heathen men of great wits, taught the youth of their time, that vertue dwelleth vpon the top of an high hil, and that they way to the hil toppe is very rough, laborsome, and tedious, but when a man is once come to the top, he shall fynde a goodly playne, goodlye greene medowes, and all manner of pleasures. We know taught by a more certaine scholemaster, that the way to heauen is very strayght, and that through many afflictions, we must enter into Gods kingdome. But when wee be once come hither, it can neyther bee spoken nor thought, what ioye, what pleasure, what felicitie we shall fynde there. Wherfore sith the ende of these thinges, whereunto wee are called bringeth so great glorye, and so great a sea of all pleasures and ioyes, wee

ought

ought not to be dismayed, because of the difficulties and yrkesome tedyousnesse that wee fynde by the waye. For we shal soone passe through thē, wee cannot long sticke in them. For what is long in this life? Let vs ther fore girde vp the loynes of our mind, as Saynte Peter speaketh, and presse forewarde to the price of the supernall calling of God, in Christ Iesu. Let vs with pacience runne out the race that wee are set in, fastnyng our eyes vpon the authour and finisher of our faith, who for the ioy that was set before him, sustained and despysed the shame of the Crosse, and nowe is syt down vpon the glorious throne of God, and will leade vs the same way, to like honour, glorye, and dignitie. Unto God therefore, who hath sanctifyed our trauayles, our crosse and our miseries, and made the issue and end so happy and blissfull, be al glory and honour for euer. Amen.

The

The nexte ſunday after this lecture, one of the company ſemed by circumſtãces to improue ſome part there of. But when we had cõferred together, we fully agreed. wherupon I vttered this declaracion following.

The ſecond Reading.

IT is very certayne, that not only vnbrydled wanton wites of vngodly, wyld, fanatical, arrogãt and proud ſpirites, ſport themſelues in mocking of Gods prouidence, but alſo that the weake, vnlearned, and vnexercyſed myndes of ſome godly folke, are troubled with this, that whereas they heare, and be taughte by the holy ſcripture that God is the ruler and gouerner of the whole world, yet they ſee, that the deſpyſers, and contemners of God and godlyneſſe, whome God hateth and abhorreth, proſper in ỹ world: they ſee

see that the godly whom God loueth are oppressed, and vily entreated: they see that lies, falshod, violence, tyrãnie false and frantick opinions, idolatry and superstition, raigne euery where and truth, righteousenesse, vertu, & all honestie is troden vnder foote, and lieth wounded, maimed, and mangled in the mire of the streates. Yea not onely the weake are offẽded heere with, but also some farther growne, and more exercised, and endued with greater knowledge, begin to staggar, and to dobt, whether the world be gouerned by Gods prouidence, or whether al thinges bee tumbled, and tossed by chaũce, whẽ they see in how great wealth and felicitie the vngodly liue, and how the godly wrastle and tugge continually with all maner of miseries and calamities. For Asaph confessed, that his feet were almost ouerturned, and his steppes slidden, when he saw the peace, & the prosperity of the vngodly

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He was so nigh a fal that he was almost com to this, to say, I haue plainly clensed my hearte in vaine, vntill he entred into gods holy places, considered more deepely his prouidence, and so perced farther, & vnderstoode the end of the vngodly, how god had set them in a slippery place, to giue them a more shamefull fal. And therfore, that is to be noted, he confesseth that before God had admitted him into a farther vnderstanding of his prouidence, while hee folowed his owne wit in considering the affaires and haps of the world, he was a verye beast before God. Jeremy also, thogh he acknowledge that ỹ world is gouerned by Gods prouidẽce, yet he cãnot comprehend by his wit, but that thinges might bee done better. For thus he saith: thou art iust Lord, if I shold cõtend with thee. By these words it appeareth, that he acknowledgeth Gods prouidence, in gouerning the world. For why shoulde hee com-

complayn to god, adout those things wherwith god shold haue nothing to do, if the world were not gouerned by him. Or why shold he acknowledge god to be iust in those things, wherin he is offēded, & troubled, if they were not ordred by him. For these wordes, thou art iust Lord, if I shold contend with thee, signify as muche as if hee shold say, I know lord, that al things are gouerned by thee, & come to passe by thy prouidence, & that thou hast a iust reason in al thy doinges but I cānot see it in many things, & namely in the prosperity of the vngodly. For it foloweth. Yet I wil speak iudgmēts with thee, ẏ is, yet me thinketh some things go not right. Why is the way of the vngodly prosperous, why bee they happy, & liue in al welth & iolity that transgresse transgressiō, that is, whiche bee extreame, and exceeding greate transgressours of thy lawes. This is the thing, that troubleth the prophet, that seemeth not right.

For

For it semeth to mans reason iuster, that God should aduance and prosper his frindes and faithfull seruãts, and not such as despise him and his. But it is well, that he acknowledgeth that God is iust. For therby he confesseth, that there may be somewhat more in the matter then hee could attayne vnto.

And yet he is angrie with himselfe, that he could not perceyue the reason of it. If this happened to so notable men, to men furnished with so excellent graces of God, to men so much exercised in spiritual matters, it is more certaine, that weake, and vnpractised mynds, would be offended, troubled, and amased with this, that Antichrist should oppresse Gods ministers, ouerthrow, and almost quẽch out the Gospel of Christ, and al true doctrine, set vp and blase abroad false religion, throughout all the worlde, and triumph in his mischiefe, not a fewdaies, but many hundred yeeres.

Because

Bicause this must needs be very offensiue to many and make them wauer and doubt of gods prouidence, it pleased God to shew afore hand, by other his prophets and Apostles, and by this his faithfull seruant Saincte Iohn, that these thinges should come to passe, that all men might know, that they fall not in by chaunce, but be gouerned and ordered by his wisedome & foreknowledge and so arme themselues with pacience, in such ouerthwart issues, as they seme to vs, cõsidering that God doth all things most iustly and wisely, to his owne glory, and the furtheraunce of his chosen. ¶ If you will knowe the causes, why God hath appoynted and ordayned that Antychrist shall rise and set vp his hornes, and beate downe the true Church, & stablish his counterfaite priesthood, his kingdome of shauelings, his Monkerie, Nunerie, & al his poperie, his false doctrine, and opẽ beastly errors, serch ỹ scriptures.

And if you find causes ther expressed, see that ye reuerēce in thē gods wisdoms & righteousnes. As indeed soe be ther expressed, as I doubt not but you shal heare at large, whē your brother shal come to that place in the ii. Epistle to the Thessa. If you find not al there expressed, or be not satisfied with thē that be there expressed, crie out with S. Paul: O the deepnes of the ritches of the wisedome & knowledge of God. &c. But yet there is one thing more that troubleth many wits now a daies, wherin perchance they may be satisfied, or somwhat quieted, & that is, how it cā be, that al things come to passe by Gods wil and ordinance, & yet many things in ỳ world be done against his word, & against his will. It is no meruaile, if this be hard to vnderstād. For S. Augustin graunteth, that it commeth to passe, by a wonderful & vnspeakeable manner, that that commeth not to passe besides Gods wil, ỳ is done against

his

his will. But ye shal know, that when men do euil workes, cõcerning the fact & vice of their acts, they do that, that is against Gods will, but concerning the end, and that, that God wil turne their euil acts vnto, they do the thing that God will haue to bee done. And therefore S. Augustine saieth very profoundly and learnedly: These be the great, wonderfull, and exquisite workes of God, that when mans, and angels nature had sinned, that is, had don, not that he would, but that they woulde, euen by the same will of the creature, wherby that was done, that the creature wold not, he fulfilled that he wold, bling wel euẽ euil things, as supremly good himselfe, to the dãnation of thẽ whõ he iustly foreordained to punishmẽt, & to the saluatiõ of thẽ, whom he mercifully foreordained to grace. For as touching thẽselues, they did that GOD woulde not, but touching the omnipotencie of God, they coulde no waye doe it. For euen in

this, that they did against gods will, Gods will was done vpon them. By these words he teacheth that though God abhorre mens naughtie and wicked deedes, yet they come not to passe besides his will and ordinaunce, touching the end and vse of them. For he will make mens naughtie deeds serue to good ends and vses. And therefore the same author saith again: when in the last day Christ shall come to iudge the world, then in the most cleer light of wisedome, it shall appeare, that now the fayth of the godly hath, how certaine and inuitable, and moste effectuall Gods wyll is, howe many thinges he can doe, and will not, but willeth nothing that hee cannot doe, and how true it is, that is sung in the Psal. Our God is in heauen, hee hath done whatsoeuer he woulde: Which surelye is not true, if hee woulde haue some thinges done, and hath not done them. There is not then anye thing done, vnles the omnipotent wil haue

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it don, either in suffring it to be done or in doing it hymselfe. Hitherto, S. Augustine

And that you may vnderstand that he taketh gods suffring, for Gods ordinance, though God woorke sundry wayes, sometimes by himselfe, and sometimes by his creatures, good and bad: he goeth farther: and saith moreouer. Neither is it to be doubted, but that God doeth well in suffring to be done whatsoeuer is done il. For he suffreth not this but by iust iudgement: Though thē those things that be euill, inasmuch as they be euill be not good, yet it is good, that not onely good thinges: but also euill thinges should bee. For if this were not good: that euill thinges also should be, they should in no wise be suffred of the almightie good i. god. To whom without doubt as easie as it is, to doe what hee will, so easie is it not to suffer that hee will not to bee done. Out of these woordes wee learne, that the diuine

man S. Augustin vnderstood, that al the things in the worlde come to passe by the ordinance of God, & that Gods wisedome was suche, that hee sawe it good that euil things should be, & his power such, that he could turn those euils to good. Now lest any man shold thinke hereupon, that God is the Author of euil, hee teacheth, that there is some thing in mens acts, not by Gods proper working, but by his ordinance, to a certaine end, & by the proper working indeed of Sathā, & by mans own naughtinesse For God wrought not naughtinesse in Adams hart first, but ordained, that Sathan mooued with his owne malice should turne Adam to euil, & worke naughtinesse in him through Adams own fault. And that naughtinesse, al Adams offspring & posteritie draw from him. Now then after this sorte all men are made euil & full of naughtie desires. God the Gouernour of the worlde will haue this naughtinesse that lurketh in mens

hearts

hearts, to be bewrayed, and brought forth to light, whereby his owne wildome, righteousenesse, & mercy may be declared. So thē he ordaineth that this man shal vtter in acte the lecherous desires that lie hidden in his hart, this his theeuish, this his murtherous mind. And thus he ordreth all mens euil actes, so that nothing cōmeth to passe beside his ordinance: but he is not the authour and proper worker of the euil, that is in mens hearts. If he did worke, and cause an adulterous mind in a mā whose mind was pure and innocēt before, & then moued him to vtter the same in acte & deede, he shold be the authoz of euil. But if he worke not that adulterous mind but findeth the mind corrupte and defiled by Sathan, & by the person himselfe, & then ordayneth where & when, and to what endes the same shalbe made open to the world, he is not the authoure and worker, but the ozderer, ane disposer of euyll. And

in this matter thus vnderstanded you shall know, that all we, whome it hath pleſed God to appoynte to treat this word in this place: do agree. For he that saied, that it was not gods wil that Adam should sinne, mēt not simply and euery way, that itwas not Gods will, that Adam should sin, but he ment that touching the sinfulneſſe of Adams acte, it was not Gods will, that he should sinne, but touching the end, and that, that God would tourne Adams sinful act vnto, he graunteth that it was gods will, that Adam should sinne. This much I thought good to speake afor hand, bicause Saint Johns vision leadeth vs to a consideration of gods prouidence, and ordring of all things, that happen to the Church in this latter time, wherein we cannot walke safely, vnleſſe we knowe the things that I haue told you. Nowe to the texte.

And there proceeded out of the throne

lightnings, & hūdrings, & voices, & 7. lamps of fire Burning before the thrōe which be the 7. spirits of God. These wordes in my opinion teach, that all the things that are dōe in the world procede out of gods iudgmēt, & be the effects of his spirit. Whē the minds of gods chosē be illuminated & lightned, when the wicked are frayed and horribly stricken with gods threates as it were with lightnings, when gods preachers thunder against the corrupt manners of the world: whē they send foorth the swete voyces of the Gospell: when they exhort, and comforte briefly when they shewe any grace and vertu, all this procedeth out of Gods thrōe, out of Gods iudgment, and these be the mightye workes of his spirite. Whereby the prouidēce of God is certainely set before vs in gouerning the worlde. For by these speciall effectes, we must understande the whole. For if any parte of the worlde, and mens doyngs bee

gouer-

gouerned by gods prouidence, then al is gouerned by the same, sith there is no inconuenience nor reason why hee should medle with part, and not with all. For it agreeth neither with his goodnesse, nor with his power, that he should leaue any thing vnlooked to and vngouerned. And therefore the scripure assigneth the least and most contemptible workes that bee don in the world, to gods prouidence, as in hewing of wod, the falling of an axe from the helue, whereby a man is slayne. And in Moyses tabernacle, not onely the golden table, the golden cherubs, the golden arke, were made by Gods appoyntment, but also the gridirons, the dishes, the spoones, and the snuffers, & all suche other base things. S. Iohn reciteth the chiefe woorkes of God, thunderinges, lightninges, and voices to giue vs a light to see all the rest, and to make a way to enter farther.

And seuen lampes burning. By these 7. lamps

lampes I vnderstand the holy Ghost & his sundry giftes and graces, which burne, are quicke, liuely, and bulye in wooꝛking, geue light and comfoꝛte to Gods chosen without ceasing. This is Moyses golden candlestick, with seuen candels burning continually.

VVhich be the seuen spirites of God. The seuen lamps be, that is, signifie and repꝛesent the seuen spirites of GOD. But how is it ꝑ he attributeth to god seuen spirites. foꝛ wee knowe, that God hath but one spirit, and that spirite cannot be deuided and sundꝛed into partes.

Gods one spirit is called seuen spꝛrites, because hee is furnished with seuen, that is, with sundꝛye and immumerable graces. Foꝛ seuen in the Scripture is a perfect number, and signifieth fulnesse. So Gods seuen Spirites, is as much to say, as Gods seuen fold spirite, that is, Gods spꝛrite full of all good giftes, pꝛoceedeth from Gods thꝛone. i. is sente

into

into mens hearts, and worketh sundry effects in them, according to gods iudgmente.

And in the sight of the throne there was a glassie sea like Christall. The sea is variable, & vnstable, somtimes calme & quiet, somtimes trublesome, & raging, and therefore the world is expressed by it in the Scripture, wherein there is much tossing and turmoyling, great vnstablenes, many wonderfull changes and turnes. This sea is glassie. Glasse is also very brittle, and may signifie the frayltie of the world. But bicause the sea is afterwarde likened to Christal, & that both glasse & christall excell in clearenesse, I thinke that the sea is sayde to be glassie, and christallike, because that all things that are done in the world, are open to gods eyes. For as in christal there is not a thing so little but that it may be sene, so there is nothing done in the world so small, as that it can escape gods sight & knowe-

ledge

ledge. This lea is before the throne, that is, subiecte to Gods iudgemente, rule, and gouernment. And therefore fortune, and chaunce haue no place therin. Nothing is done inconsiderately, and at aduenture. Men do not what they lyste, but their doinges are subiect to Gods throne. The Medes and Persians did not what they lysted, nor put on weapons vppon their own deuice without God, against the Babilonias, but as we haue in Esaie, the Lord commaunded his sanctified (whom he had prepared, and hee called his strong valiant soldiers, to execute his wrath. Sennacherib the king of the Assirians did not what he listed against the people of Ierusalē. For God saide, that he would put an hooke in his nostrels, and a bridle in his lips, and bring him backe by the way that hee came. Yea what soeuer he did against Ierusalem, hee did by Gods appointment. For thus saieth God in the xix. of Esay: O Assur, the

rod

rodde of furye, and the staffe of my wrath. I wil sende him to an hypocriticall people, I wil commaund him against the people of my indignation, to spoile spoiles. &c. Nabuchodonosor did not what hee listed, nor rose of himselfe without God against Sion. For God saith in the xxxix. of Ezaye to Dauids citie: I will beliege thee, and assaulte thee by towres, and rayse vp heapes of earth against thee. And of the king of Babilon, he saieth in the 51. of Jeremy. Thou art my hammer, and weapons of warre, I haue by thee beaten downe nations, and destroyed kingdomes: I haue by thee beaten down the horse, and his rider &c. Seeing then that men are subiect to Gods throne, and do not what they list, but be his instruments, scourges, hatchets, and hammers, wee ought patiently to sustaine our present affliction, and the great miserie of our countrie. And wee may well conceyue hope of comforte, and of better state, consi-

considering that God hath also an hooke in the nostrels, and a snaffle in the mouthes euen of the vnmercifull oppressors of his seruents in England, wherby he wil drawe them another way, and restraine their rage, when he hath duly plagued the reprobate, and sufficiently chastised his chosen.

Onely let vs remoue the causes of these our miseries, namely, lothing of Gods holy word, boyling lusts, idle wantonnesse, and greedy desires of worldly things, and we shal see shortly Pharao, and his furious armye drowned in the red sea. And we that haue long song mornefull songs shall chaunge our tunes, and sing another white ioyfully with Moyses, and Miriam: The Lord is our strength, and our prayse, and he is our saluation, this is our God, and we will magnifie him, our fathers God, and wee will aduaunce him. For this let vs pray, to this let vs say Amen, Amen.

After

After this Lecture, it pleased the partie spoken of before, to make certaine argumentes agaynst mine assertion, whereunto here foloweth the aunswee.

The thirde Reading.

My conscience beareth me witnesse, that through gods grace, & goodnesse I haue taught you the truthe in this place, and that I haue spoken reuerētly of god and his workes. I am charged in ded with vnreuerent speach. But alas what should moue me to speake vnreuerētly of him who made me when I was nothing: who saued me, whē I was lost: who restored me to lyfe, when I was dead: who quited me, when I was to be damned who raised me vp to Heauen, when I was to be cast into Hell, who hath fed me from my cradle, and then most plenteously, whē I was an orphane: who also

also I am certaine, hath deliuered me out of many dangers, the auoydance whereof to procure, I had neither coũsel nor purpose, nor thought, in whom now being chased out of my countrey, and banished frõ mine acquaintance, and knowne friendes, I finde sweete comforte, and greate plentie of ioyes, euen in the midst of teares. But the manner of my speaking soundeth vnreuerently, though in my mind I may thinke reuerently.

If this be an vnreuerente speech, to say, that it was gods will, and ordinance, that Adam should sinne, then this is an vnreuerente speech, to say, that it was gods will and ordinance, that the Iewes should crucifie Christ, and that Iosephes brethren should sel him into Egypt. But the holy Ghost sayth, by the mouth of his holy Apostles, and primitiue Church, that the Iewes & the Gentiles came togither to do whatsoeuer gods hand and purpose had ordeyned to be done. And the

same holy ghost saith by the mouthe of the right vertuous and holy man Joseph: You sent me not hither but God.

Howbeit, you must knowe, that when we say, that it was gods will and ordinance, that Adam should sin, the meaning is not that God delighted in Adams sinne, or that God allowed Adams sinne, or that God was the proper cause, or proper worker of Adams sinne, but the meaning is, that it was Gods wyll that Adam should sinne, thorough Sathans envie, and Adams owne faulte, not for the sinnes sake, or in respect of the sin but for the end that he wold turne the sin vnto. And that the whole matter that I haue taught you herin is true, I haue a sure grounde. For the scripture teacheth plainly, that all the thinges that are done in the worlde are governed by Gods will: The testimonie of Salomon is playne, that God hathe wroughte al thinges for him selfe euen

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the vngodly to an euill day. And S. Paul speaking of Gods blinding, and reiecting of the Iewes, and receiuing of the Gentiles to mercy, pronounceth that al thinges are of him, by him and into him. Ieremy reprouing the furious madnes of them, that denyed Gods prouidence in his time, maketh this demaunde, with a stomacke. Who is he that saith a thing is done, and God commaunded it not? That is to saye, ordained it not? The same Ieremy, when the king of Babylon purposed to inuade the Moabits, and being nowe in his iourney, chaunged his purpose, and came against Ierusalem, cryeth out, I know Lorde, that mans waye is not his owne, neyther is it of man to gouerne, and to directe his owne steppes.

And therefore Solomon sayeth also, that mans steppes are guyded of GOD. And to teach vs certainely,

that nothing commeth to passe by chaunce, and to remoue all matter of doubting in this question, the same Solomon teacheth, that those things wherein happ seemeth moste to haue place, proceede out of the iudgement of god.

† Lots, saith he, are cast into the lap, but the whole iudgement is from Iehoua. How eloquently, and how diligentlye, is this matter beaten into mens heads, in the Prophecies of Esay: where God, after that hee hath shewed, that he woulde raise vp king Cirus, from the East, to beate downe Babilon, and to conquer manye nations, to the confusion of all Epicures babling bande, asketh this question: Whoe hath wrought and done these thinges? And answereth therto himselfe: I Iehoua the fyrst and with the last, anthu, I am he. And in the xlv. Chapter, I the Lord, and there is no more, framyng light, & causing darkenesse, making peace, and causing euill, that

that is, warre, I Iehoua do al theſe thinges. Briefly, al the places of the ſcripture that teache that God is the iudge and Gouernour of the worlde, teach that al things come to paſſe by his will and ordinaunce. But this trueth hath had aduerſaries in al ages. For to go no higher, S. Hierome though he haue ſome ſentences, that ſeeme to make with vs, yet he hath one ſentence that putteth mee out of doubte, that hee halted and went too much awrye in this matter. For writing vpon one of the Prophetes, he ſaith in mockage, that ſome are ſo ſtraight mainteiners of Gods prouidence, that they affirme that god knoweth howe many flies & gnats there bee in the world, whiche hee thinketh to be too baſe a matter for God to bee occupied in. But how vntrue this is, you know that haue heard the Lorde Ieſus, who is in Gods boſome, and knoweth al his ſecretes, affirme, that the haires of our heades are nũbred.

and that there falleth not a litle ſparrowe vppon the earth beſide the wyl and ordinance of our heauēly father. Neyther maye you thinke, that God knoweth flies and gnats, and litle ſparrowes with irkſome tedioulneſſe, which is found in man, becauſe of his weaknelſe. And therfore when the prophet Eſay ſpeaketh of Gods prouidence, howe hee brought foorth the army of heauen, that is to ſaye, the ſtarres, and called euerye one by name, ſaith thus: Why ſaiſt thou Iacob, my way is hidden from Iehoua, and my iudgement ſhal paſſe from my god, that is to ſay, gods ordinance extendeth not to me? Doeſt thou not knowe, that the eternal God Iehoua, who made the vttermoſt partes of the earth, is not weary, nor feeleth tedioulneſſe, or payne, and that his vnderſtandyng cannot bee ſearched out?

By theſe wordes Hieromes feare, that God ſhold be ouermuch vnſeemly bu-

ly busied with so smal thinges, is proued fond, and superfluous.

Well, suche aduersaries the trueth had then. Howbeit it had also as strōg mainteiners.

For Saincte Augustine in the same time gloriously, and inuincibly defended it, and to this daye hee raygneth in it, as a mighty conqueroure of all them, that dare hisse against it. The later schoolemen thoughte not altogether amisse of this matter. For they saye, that all thinges come necessarily to passe, not by the necessity of naturall causes, but by the necessitye of Gods ordinaunce, which they cal necessitatem consequenti. Some Sophisters, that folowed afterwarde, delighting themselues in choplogike, and in brawles, and vaine subtilties, labored on the other side to impugne the trueth heereof. And in our time the Popes peere of bastard diuines, Eckius, & Pigghius haue taken the same thing in hande.

And not only Papists are busie herein, but also some professors of true religion, either because they be preposterously fearefull, or because they haue wanton idle wits. In this latter order I coumpte the harriehardharti-ans in England. In the number of the first, I put Philip Melancthon, who in the beginning, was very earnest and free: but afterward when he sawe the peruersitie of the raging world, being a man naturally fearful, he began to giue place, and to beare with the Papists in more things thã this. Howbeit I thinke surely that hee relented not altogether of feare, but partly to winn the weake, whose tẽder yong stomacks could not brook so hard meate at the first. For he is a right godlye man, and studious to promote sincere doctrine by all meanes. Melanchthon then standeth not plainely with vs, neither standeth he plainely against vs. For if yee marke his writings throughly, hee impugneth

neth and beateth downe onely this, that GOD is the Authour of sinne, wherein no man dissenteth from him saue ꝑ mad Manichees in olde time, and in our time men like to them, the lost Libertines. I thinke well, that there be some other good men, whiche to auoyde the offence of vnlearned tender eares, forbeare to speke plainly, what they thinke in this matter. But Zuinglius and Oecolampadius, two lights of the worlde, Martinus Lutherus, and Martinus Bucerus, men of incomparable knowledge and learning, Petrus Martir, & Johannes Caluinus, of which two, the first in sundry sciences, and in present readinesse and liuelinesse of witte excelleth all the men that we know in Europe, the other in eloquence, in handsome handling, and vnderstanding of the scripture, is a miracle to all men, euen to the very papists. All these by whom God hath most woonderfully renued his truth in this latter tyme

haue expẽlly, plainly, fully, & strongly not onely affyrmed, but also with most pithy and sound reasons confyrmed the thinges that I haue taught you in this place, and at this presente rehearse vnto you. Now seing I haue spoken after the meaning and maner of the holy Ghost, & after the vnderstãding of most godly and most excellent wel learned men, I truste you will not thinke, that I haue spoken rashly, or vnreuerendly of God & his worckes.

I haue chosen in deede purposely to treate of such places among you, as touche Gods prouidence in gouerning the worlde, partly to comfort my selfe and you in this woful time, & partely to shewe the inconsiderate wilfulnesse of the harriehardhartians, and suche beggerly Doctors in England. Now some for exercise of learning, haue set themselues againste mee in this my trauayle, of whom I neede not to be much afrayd, for two causes. First, be-

cause

cause they bring not with them bytternesse of minde nor hatred eyther against me or against the trueth. Secondly, because they fight with leaden swords. For against that that I saide for the thorowe maintenance of Gods prouidence, that it was Gods will and ordinance, that Adam should sinne, they make this fayntе reason: Adams sinne was iniquity, but God willeth none iniquitie. ergo &c. I answere, that these logicias begile themselues in doubtful termes.

† For to will, hath a double signification. For we may be said to wyl a thing, when we alowe it, or delight in it. And so Dauids worde, lo kaphets, certainely signifieth, & should be thus englished: Thou arte not a God, that hath pleasure in iniquitie, And wee maye bee sayde also to will a thinge, when wee delighte not in the thing, nor allow it, but ordaine it to bee done for some purpose. ✕ If these men that bee oure aduersaries in disputing,

not

not in meaning, vnderstande by this word, to wil, that God delighted not in Adams sinne, nor alowed it, so saye we. And then they fight against their owne shadowes. But if they meane that it was not Gods decree and ordinance that Adam should sinne, for another purpose I meane, thā for the respect of sinne, then wee say they goe about to pull God out of his throne, to spoyle him of his power, and violently to wrest out of his handes his office of iudging and gouerning the worlde. And they ascribe weakenesse to god: for they so teach, that thinges be done whether God will or no. The second argument is, that God in forbidding Adam to eate of the fruite, declared his wil to bee, that Adam shoulde not eate therof. But if God had been in will, that Adam shoulde haue eaten of the fruit, that had beene a contrarietie in GOD, ergo &c. To this I say shortlye, that God in deede by his commaundement, testified to

Adam

Adam what his pleasure was, and what he alowed, and againe what Adãs duetie was to do towards him, but this letted not God to will, and decree, that Adam through his owne fault should do the thing that GOD alowed not in it selfe, but ordayned to be done, for the ende that he would tourne it vnto. Because GOD liked not nor alowed Adams sinne, might he not therefore ordaine it to bee done for some good end? Whoe had giuen you such authoritie ouer God to cutte short his power, that he shall doe no more than pleaseth you, or that you can be content to iudge well done? Loe howterrible these weapons be, which breake in shiuers, before they come to the stroke. But nowe commeth another mighty blowe: he that doeth the will of God, pleaseth god: but Adam in breaking the commaundemente of God, pleased not god: ergo hee did not hys wil. I pray you good frindes, should Adam please god in dooing

gods

Gods will, and ordinãce with a faulte of his owne.

†Senacherib did Gods will and ordinaunce, in afflicting the people of Jerusalem, but because he did it, with a fault of his own, God plagued him, for dooing that that hee testifieth hee had appoynted him to do.

†If you cannot perceiue howe men may doe Gods decreed will, with a faulte of their owne, impute it to your ignorãunce, and want of vnderstanding, and thinke it not by and by to be false, that your measured witt can not comprehende. The nexte Argument is like the former: †GOD rewarded not Adam with benefytes, Ergo, hee did not that Gods will was to bee doone. I will make the lyke reason: god rewarded not the Jewes with benefits, for crucifying of Christ: Ergo, it was not gods will and ordinance, that the Jews should crucifye Christe. But yet the holye ghost

Ghoſt ſaith, that they did, that gods hand and purpoſe had foreordayned to be done.

Pigghius the papiſt, frameth the argument thus: Adam in ſinning, and the Jewes in procuring Chriſtes death, did that God would, and had ordayned before to be done, ergo they were not to be puniſhed. For righte underſtanding hereof, ye ſhall know, that God and wicked men, will ſometimes one thing, but not after one maner. Adams wyll was to ſinne, and Gods wyll was, that he ſhoulde ſinne.

But † Adams will was to ſinne, bycauſe he would be equall to God, in knowing of good and bad,

And Gods wyll was that Adam thorough his owne faulte ſhoulde ſinne, to turne Adams ſinne to good, and to bringe good out of euill.

† The Jewes will was to put Chriſte to deathe, and Gods will was, that his ſonne ſhoulde dye.

But

But the Jues will was, that he shold dye, because they would satisfye theyr malice and cruelti vpon hym, and Gods will was, that he shoulde dye, to raunsome his chosen, and so to declare his inestimable goodnesse. S. Augustine sheweth very handsomly, howe God willeth the same thyng with a good wyl, that men wyl with a naughty wyl. † An vnthrifty chylde willeth the death of his father, whom God wyl haue to dye. They both wyl one thing, namely the deathe of the mã, but they wyl it not after one sort. For the vnthrifty sonne willeth it, to enioye his fathers goodes, God willeth it, to conuey hym out of miserie, if he be one of the chosen, or duely to punish hym, if he be a reprobate. Is this vnthrift then worthy to be rewarded with benifites, because he woulde the same thing that GOD would? Nay surely. For he willed it vniustly, to an euyll purpose, and God willed it iustly, to a good purpose. Boyes in

schooles

scoles to practise their sophistry, make the Argument, as handsomely, after this sorte. That will, that agreeth with Gods will, is good: the Jewes will agreed with Gods will, for they wold that Christ shoulde die, and God also woulde that he shoulde die, ergo their will was good. To this, wise men aunsweare, that the Jewes will agreed not with Gods will, in all causes and in al pointes: and therefore it was not good, but extreamely euil. The argumente therefore is naught. For it is deducted ex causa non sufficiente. i. of a cause not sufficiēt. But let vs perule more of our aduersaries reasons God made man to immortalitie, ergo it was not his will, that he should sinne and die. I aunsweare, that this is not an absolute speech, God made man to immortality, but a conditional: God made man to immortalitie, if he would haue persisted and continued in the state, that God made him in. ✠ when Jonas

saith, yet 40. daies, and Niniuie shalbe destroyed: this speeche declareth not Gods secrete determination, but what shoulde followe, if they did not repent.

God saieth to Abimelech, hauing taken to him Abrahams wife. Loe thou shalt dye, for the woman whom thou hast taken. This seemeth an absolute speech, but indeede it hath a secrete condition which the Scripture afterward expresseth in these wordes: Restore her nowe to her husbande, if thou restore her not (see the condition expressed,) knowe that thou shalte surelie die. Yet there remayneth another reason, that wold make any man to quake, if he had neyther witte, nor sparke of a mans mind. If you grant not contingentiam, say they, then ye affirme, that al thinges come to passe by fatal destinie.

Here first I must tell you what contingens is. Contingens is that, whiche though it be done after some

certayne sorte, yet hath of it selfe, and of hys owne nature, that it might haue been otherwise done. As for example, Julius Cesar ouercame Pompei. There is nothing in the nature hereof, but that Pompey might haue ouercome Julius Cesar. The legs of the Lord Jesus of their owne nature might haue bin broken. Then we say, that many thinges of themselues, & of their owne nature, be contingent, but touching Gods will and ordinance there is nothing contingēt in the world, that is to say, nothing in the world commeth to passe, otherwyse then he hath determined, and ordayned. And so we say, that Julius Cesar must nedes ouercome Pompey, and that the legs of the Lord Jesus could not be broken by reason of Gods ordinance. But so we agree wyth the Stoikes, that say, that all things come to passe by fatall destenie. Nay surely. For those fond philosophers taught, that

al thyngs come to passe by the copulation of causes wrapped one in another. And they made God subiecte to this order and rowe of causes depending one vppon an other, after suche sort, as Homer deuised his chayne, whereunto he tyeth Iupiter also. But we say not, that al thinges come to passe, for that the causes are so linked together, that one thing necessarilye draweth another, but because God hath through his secrete wyll and purpose, ordained al thyngs so to bee done as they be done. And wel, make not God subiecte to chayned & lincked causes, but we make all causes, and al thyngs subiect to God.

This then, that our aduersaries would fray vs withal, was nothyng, but lightning out of a bason.

After that I had gone thus farre, two other reasons of theyrs were brought vnto me, which though they may be confuted by that, that I haue already sayd, yet I will examine thē, because

because I heare, that they acknowledg most strength to be in them. The first is this: If it had bin gods wyll, that Adam should sinne, then Adam should haue wanted free will: but God gaue him free will, to kepe hys commaundements if he would, ergo it was not Gods wyll that he should sinne. This reason shineth to them, as it were golde, but in dede it is but gilted Latin. For gods will and ordynãce letted not, but that Adam should do freely, and willingly without compulsion, that he did, neither did Adam sinne, through want of free will and naturall strength. If any did affirme, that God compelled Adam to sinne, thẽ complaint might be made, that Adam wanted free will. And a reason might be framed against vs vppon Adams free will. But if God ordained, that Adam should sinne without compulsion, through his owne fault, and abuse of hys free will then this reason hath no manner of

fore, & the complaint is made without cause. But you will say, that there was no fault in Adam, if that were necessarily to be done, that he did. I deny the consequence. For if hee did willingly breake Gods commaundement, as it is euident without compulsiō, there was a fault great inough in him, the diuel doth those things necessarily, that he doth, & cannot choose but do them, yet because he doth them willingly without compulsiō, through the rage of his naughty will, he is iustly to be damned. So although Adam did that must needes be done, yet because hee did it without compulsion, through a manifest fault of his owne, he deserued damnation. For it is not all one to doe a thing of necessity, and to doe a thing of constraint. For God doth good necessarily, and cannot doe otherwise, and yet he doeth not good constraynedly. The deuil as I shewed you, doeth euil necessarily, and

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can doe none other, and yet he doeth not the sinne constraynedly, but moste willingly. And thus, neither man, nor deuil can excuse their faulte, by Gods ordinance, and by necessity. For Gods ordinaunce compelleth neither man nor Deuil, to doe yll, and so leaueth a place to their owne fault. For they doe that they moste desyre, and woulde doe none otherwise to choose. If men will see this, they must put off the old spectacles of fleshly bleared eyes, and desire of GOD a new sight, and to be made Eagle eyed of him. Heare now the second argument: Sin, and death came into the worlde by the enuye of the Deuyl, and the naughtye concupiscence of Adam in transgressing Gods commaundement, but the enuye of the Deuill, and the naughtye concupiscence of Adam, were contrary vnto Gods wyll: Ergo it was not Gods will that Adam shoulde sinne. I graunte that

Adams naughty concupiscence, and the diuils enuie, are contrary to gods will, if you meane by gods will, that God neuer alowed, either the deuils enuie or Adams naughtye concupiscence. But will you say this. deathe came in to the world, by the enuie of the diuill, ergo it was not ordayned by God. Who then ordayned death, whether God wold or no? Did God, as Esay teacheth, ordayne Gehenna from yesterday, that is to say, from eternitie, and not death? As deathe then came not into the world beside Gods ordinance, and yet God delighteth not in death, as it is onely death, but as it is the iuste punishmente of sinners, so syn cam not into the world besides gods ordinance, and yet god delighteth not in sinne, as it is sinne, but in that, that he wyll turne synne vnto. You haue heard the reasons that they thinke may be made against me: heare now howe they dissolue my reasons made agayust thē. In which

matter

matter, they feately discharge them selues of ouermuch labour. For they medle but with one of mine: the other that they say is mine, cam out of their owne shops, and was neuer made by me. To shewe that Adams syn came not to passe besides Gods ordinance. I alledged thys Sentence of Sainct Augustine: Euen in this thatthey dyd against gods wyl, Gods wyl was fulfylled vpon them. These wordes, say they, make against your assertion. For Augustine sayth, that the angels Appostates, and Adam did that, that God wold not. But I pray you, what say they to thys, that S. Augustine sayth: that by the same theyr acte, Gods wyll was fulfylled vpon them? Here they geue them selues and vs leaue and space ynough to breathe. They cut the bande in sunder where the knot is not, as for the knot it selfe they neuer touch, and yet would haue men to weene, that they haue verye well loosed it. The argument whiche

they forge themselues, and faine to be mine, is this. Nothing can be done in the world besides the wil of God: sinn is a thing, ergo it is not done besides the wil of God.

In this argument, they deny the minor, & say that sinne is nothing. If I wold haue made a sillogisme, I wold haue framed it after this sorte. < Nothing in ỹ world is don besides gods wil & ordinance, that Adã sinned was a thing don in the world, ergo it was done by gods wil & ordinance. In the minor, whẽ I say that Adam sinned, I meane Adams sinfull action, and deede, and not the quality onely of Adams mind: but in theyr minor, sinne signifieth onely a quality, and not an action. Howbeit I may also say truely of Adams sinne, meaning the quality, or whatsoeuer you will call it, that it was not in him, besides Gods wil and ordinance, though God caused it not, and then frame the Sillogisme after this sort: All that was in

Adam

Adam, was in him by Gods will and ordinance, but sin was in Adã, ergo it was in him by gods wil & ordinance. For it is not all one, to say, that sinne was in Adam by gods wil & ordinãce, & to say, that sinne was in Adam by Gods proper wooꝛking. The first sayīng is very true, & ascribeth no faulte to God. The second is very false, for it ascribeth the faulte of Adams fall to god: from which affirmation, I most earnestly abhor. And I would to god I might bee once halfe so far from other faultes, as I am farre from that frantike imagination, & drũken dream of diuelish men. Where they say, that sinne is nothing, you shal vnderstand that in scoles this word nothing is taken two wayes, for nothing negatiuely, & for nothing priuatiuely. ¶ To say, that sin is nothing negatiuely, is opẽ blasphemy. For so men shold be damned for nothing at all. But they take this worde nothing, for nothing priuatiuely, and teache, that sinne is a

pri-

priuation, and absence of righteoul-neſſe, which is a distruction of na-ture, for which God abhorreth the creature, that is defiled therewith, I graunte they meane so and teache so, and so meaneth S. Augustine to, but seing the vnlearned cannot make a difference and distinction of nothing negatiuely, and nothing priuately, nor can well vnderstand what priua-tion is, though they be taughte, that darkeneſſe is the priuation of light, and death of life, our Aristarches shold leaue those termes to schooles, and teache the people as the truth is, and as they may easily vnderstande, that sinne is a qualitie repugnant and cō-trary to gods lawes. For they are better acquainted wyth this worde qualitye, than with this word priua-tion. And Logicians permitte, that priuaties shalbe referred to the same predicament, that those things be in whereunto they are contraryes. As for example, darkneſſe is contrary to light,

light, and light is a qualitie, therfore darknesse shalbe referred to the same house. So sinne is contrary to rygh-teousnesse, and righteousnesse is a qualitie, therefore wee shal put synne in the same predicament and rowe, that righteousnes is in, and say, that sinne is a qualitie, whereby mannes nature is corrupt and marred, and so made worthy to be cast away, and condemned of God. But now these good men leaue their reasoning, and giue vs good counsaile. For they byd vs bee wary, and forbeare to speake such things, as the wicked may turne to euil. But so we shal cease to preach the mercies of God. For wicked men tourne that to euill. For the Papistes say, that by preaching of Gods mer-cies, we encourage men to sinne. And some wicked men perchance take oc-casion thereby in deede, to sinne the more boldly. But they play the sophi-sters, & take non causam pro causa: For the very cause in deed of mēs corrupt behaui-

behauiour is their inwarde boyling sinful lust, and not our preaching.

Wherefore we may not forbeare to speake the trueth, because euil men can wring thinges to euil purposes. But now let vs come to the lesso, that these good scholemaisters haue giuen you, whereby yee are taught to ouerthrow shortly, and without sweate, whatsoeuer we can alleadge for the maintenãce of our sentence. For when it is saide, that it was gods will that Adam should sinne, you must say, that God suffered Adam to sin, & so foorth. But these sufferers that tourne all gods doinges into suffrings, preatyly suffer themselues to be begiled, if they weene, that many wil straight waye beleeue them. For shal we say that God suffered ỹ Iews to cõspire Christes death, whē the holy Ghost sayth, his hãd foreordained it? Whē Micha saith to Ahab, Lo the lord hath giuen the spirite of lying into the mouth of al thy Prophetes, is that nothing els

but

but God hath suffered thy Prophets to lie. Whē god biddeth the lying spirite to go, & to deceiue Ahab, I trowe he doth more, than suffer him to go. I say not this, as though this word suffring might no waye bee ascribed to god, but I say, that they are euil scolemaisters, that teache you to turne all gods doings into suffrings, & yet tech you not in what sense you shall take the word suffring. For suffring is takē sundry wayes. We may suffer a thing with our will, and wee may suffer a thing against our wil. + He suffereth also a thing to be done, that medleth not at al with the matter. And he suffreth a thing to be don, that is contēt, and agreeth that it shalbee done. + If they say, that God suffreth Adam to sin, as one that wold not medle in the matter, ỳ is plaine sacrilege, & robbeth god of his honor. + If they wold signify in saying that god suffreth Adā to sin, that he was not ỳ proper worker & autor of his sin, but ordained Adā to sin

by Sathans proper wooꝛking, & his owne fault, then they meane, as wee mean. And thē their maruelous high lesson is vanished into smoke. Nowe to make an ende, thus I trust you see that I stand vnwounded, & vnhurte against these soꝛe bloody blowes. If any man thinke that I haue bin too quicke against them that be aduersaries in wooꝛdes, & not in meaning, let him consider, that I haue not had respect to them onely, but also to the Papistes, whiche earnestly vse the same weapons against vs. And further, because I trauel to maintayne the glory of my god, which shineth to the daseling of wicked mēs eies in ỹ whole gouernment of the woꝛld, I thought good to vse some quicknes and liuelines of woꝛds, to awake the dulnes of my heaꝛers. God our most mercifull loꝛd & father, encrease the knowledge of his pꝛouidence in vs al, arme vs w patiēce in these miseries, & confirm in vs the hope of a better state. Amen.

An

An Exposition of these wordes, (Leade vs not into temptation.) Made by Bar. Traheron, *long before these former Lectures, and* now added hereto, that you may know, that he neuer saide nor thought, that *God is the Author of sinne, as some most falsly, and vngodly, would haue men to weene.*

LEade vs not &c.+ God tempteth, and tryeth men sundrie waies, and to sundry endes. First to beginne with his owne whome hee chose in Christe Jesus, and prepared to euerlasting life before the foundations of the worlde were layde, hee tempteth and tryeth them to sundry ends, namely, eyther to make their vertues whyche hee him selfe hath wrought in them, to shine forth more clearely, or to open their shame and naughtye corrupt nature, that so af-

terwarde they may liue in greater warinesse, and feare of god, and more earnestly desire his helpe, knowing better their owne wickednesse. To the ende, whereof, wee spake first, hee tempted Abraham and Job, to bring I meane, their vertues to light, and to make them more certainely knowen. To the other end, he tempted king Dauid, and S. Peter, and many other, not vtterly to destroy them, but to humble them, to teach them to knowe, and abhorre their owne wickednesse, and to feele more certainly, his great goodnesse and mercy. And though God vse this temptation to the profit of his chosen, yet they ought to pray, that they may not fal into it. For though it be so, that God of hys great goodnesse, maketh our naughtinesse to turne to his glorye, and our welth, yet the godly ought to abhorre to commit any thing, whereby their God is iustly offended.

But

But you will say, if he bee offended with those our deedes, why bryngeth he vs into them.

With our deedes he is surely offended, but hee is delighted with that, that hee bryngeth to passe by them, namely with our humility, with our better knowledge of our owne weaknesse, and with our more warye walking afterwarde in due feare of hym. This tẽptation, into which God bringeth his elect, endureth but a time.

But hee bringeth some into a perpetuall temptation, vtterly geuing them vp to Sathan, and hardning them in wickednesse for euer. + The godly doe not pray that they may not be led into this temptation. For they haue a sure cõfidence, ỹ they are gods childrẽ. For otherwise they might not cal him father. And if they thinke that they bee Gods children, they must thinke that they be gods chosen. And because they bee Goddes chosen, they must thinke, that they cannot bee

no more damned, that God can cease to bee God. For whom hee hath once chosen, them he hath chosen for euer. Neyther canne he repent him of the thing, that he hath once purposed, nor change his purpose. For that shoulde argue some imperfection in hym, which cannot be in the diuine nature. Wherefore the godly are out of daunger and feare of this temptation. For they beleeue not onelie that God is their father, but that he will euer bee their father. For he is father to none, sauing to those whom hee infallibly chose before the foundations of the worlde were layde, whom in time he giueth to his sonne to bee saued, and preserued for euer. For no man can take them out of his hande, and those that come to him, he casteth not out. Wherfore, sith no man, nor deuil can take them out of his hande by force, and sith hee hath no will to cast them out, they are safe, and sure for euer. But here ariseth a greate difficultye:

For

For it semeth vniust, that God shuld leade some into temptation, and harden them, and giue them vp for euer to sinne, and yet punish them for their sinnes. Neuertheless we say, that God leadeth into temptation, not only whereby mēs vertues are brought to light, or their weakenesse vttred to their wealth, which happeth to the chosen, but also whereby they are hardned, & made stiffer in their wickednesse, and giuē vp to sinne, which happeneth to the reprobate. And that this is so, the scripture teacheth plainly, where we haue, that God hardned Pharaos harte, and gaue vp idolators to shamefull raging lusts, and where it is saide to the preacher of the gospell: Go, and engrosse the hartes of this people, make dul their eares, stoppe thier eies, that they see not with their eies &c. Certayne writers, bycause they cannot se how this may be don iustly, alter the tong of the holy Goste, & for, lead vs not

they say, suffer vs not to be ledde, and where God sayeth, he hardened Pharao, they saye, he suffered him to be hardned. And so in teaching the holye Ghost, to speake, they think, that they haue auoyded al absurdity, and inconuenience.

But so indeede they auoyd one inconuenience with another, yea with inconuenience they runne from the truth. Other better learned saye, that God is greater then mans reason, so that it is no maruel, if wee cannot see his iudgementes thoroughly. For often times, the deuises of verye wyse men, seeme vniust, and vnwise to vs at the beginning, and yet when we see the issue, and end of them, we are compelled to confesse, that those thinges were righteously doone, that we at the first thought to be folish. So whē we shal enter into Gods sanctuarie, and see God, as he is, we shal perceiue that he neuer did any thing vniustly, or vnreasonably, but that hee hath

dealt

delte with al men according to the vttermoſt pointe either of equitie, or of mercie. All this is very truly ſpoken. Howbeit, I ſee not, but that euen in this life, wee may ſee good and iuſt cauſes, that God ſhoulde harden the reprobate, and leade them into this balefull temptation. For are not they worthy to be hardned? And what vnrighteouſneſſe is it, to harden them that are worthy to be hardened? For you muſt vnderſtand, that when the ſcripture ſaithe, that God hardneth men, the meaning is not that they were ſofte before, and that then God hardned them: for when were they ſoft? But the meaning is, that God maketh them harder. And that is iuſtly don. For their former hardeneſſe deſerued to be made harder. In deed if they had bin ſoft before, and then hardned by God, there had bin ſome place left to a cõplaint. But if god puniſh their former hardneſs with more hardneſs, he dealeth wᵗʰ thē moſt iuſtly

This being considered, that the reprobate are neuer soft, but euer harde, as it is euidente, I see not so great difficultie in the matter. For why shoulde not God harden them, that are worthy to bee hardned, by reason of their former hardnesse? Why should not God leade them into perpetuall temptation, and giue them ouer for euer, that are worthy to be led into perpetuall temptation, and to be giuen ouer for euer? If any man will say, that it is Gods faulte, that he softneth not all men, let hym shew, that God first hardned al men. If all men first hardned themselues, what shall constraine him to make them softe againe? If he wyll, he sheweth his mercie, if he wyll not, hee sheweth his righteousnesse. But who shall compell him to shewe hys mercie, where hee may shewe his iustice? If then hee harden, he doth iustly, if he soften, hee doth mercifully. By knowledge hereof, the godly shall

haue

haue thys profit, that they shall much more haue in reuerende admiration, the exceedyng great goodnes of God, when they shal consider that he voutsafed to take them into the number of those, whome of his mercye hee would soften, where of hys iustice hee myght haue hardned them for euer. Thus I truste, I haue shewed you iust causes why God hardneth some, and leadeth them into suche temptation, as bryngeth wyth it euerlastyng destruction. Howbeit I denye not, but that in many workes of God, before we can iudge rightly, we muste tary, vntyll we maye see them altogither and not by peeces. For there be many thyngs among vs here in this world, which we should iudge yll fauored, if we shoulde see but peeces of them, which being seene togither, are moste comely and beautiful. So if we wyll see the decent and comely order of Gods doynges, we must tarye tyll we may see the whole bodye togither,

and not a leg in one place, & an arme in another a mile off, and the head as farre distant. But wee may not passe thus from this matter. For there be some sentences of the scripture, that seeme to impugne our saying, and to teache partly that God tempteth no man, partly that he tempteth no man to vtter destruction. Touching the first, Saincte Iames saith, let no mā when he is tempted saye, that hee is tempted of God. For as God cannot be tempted of euell, so he tempteth no man. But euery man is tempted, while hee is drawen away, and bayted with his owne lust. To this I say, that Saincte Iames meaneth plainly, that God tempteth no man, as the authoure and worker of sinne in him. For God causeth not euill in a mans hart, and then stirreth hym to committe that euil in acte, that he hath caused and wrought in him: but where as man is euill of himselfe: thorough Adams fall, and full of vi-

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ces, by his owne corrupte nature, god stirreth him to vtter those secrete sores, not that God made, but that mā had by corrupting and poysoning his nature, which God at the beginning made good. So it is true, that God tempteth no man to euil, whiche hee hath not, but God maketh hym vtter the euill which he hath, and as it were, pulleth the adder out of his hole. And who can saye that that is not well and iustlye doone? After this vnderstanding I take Saint Iames words: For I wyll not make hym to set his head, and to runne against the euident scriptures. For who hath not read these wordes in the xxiiii. of the second book of kings: Gods anger encreased against Israell, and he stirred vp Dauid against thē, to say, go & nūber Israell, & Iehuda. For by that act as it appereth, Dauid greatly & iustly offended god, & broght a sore plage vpon himself & vpō his people. For Dauid surely wold trust in the multitude

of

of his people, leauing the confidence that he ought to haue had in God only. Therefore the scripture saith, that God stirred him to number his people, to make his naughty distrust in God knowne, and to punish the people which had offended him with other sinnes. Howbeit God was not the author and worker of Dauids distrust, nor of the peoples sinne, but moued Dauid to shewe foorth that, whereby al the world might see, that God iustly punished him. Againe wee haue in the xii. of the second booke of kinges these wordes: Beholde, saithe God, by the prophet Nathen, to Dauid after he had committed abhominable adulterie, and slayne innocente Urie, I stirre vp euil vppon thee, out of thine owne house, and I will take thy wiues in thy sight, and deliuer them to thy neighboure, and hee shall lie with thy wiues, in the sighte of this sunne For thou hast wrought in secrete, but I will do this thing be

fore

fore all Israel, &c. Nowe though it came to passe by gods ordinance, that Absolom laye openlye with Dauids wiues, yet it is plaine, ỳ God wrought not in Absolom that vile adulterous minde, but vsed that naughty minde, that Absolom had, to punish Dauids shamful adulterie and murder. Touching the seconde matter, that God tempteth no man to euerlasting damnation, some alleadge the Prophet Ezechiel, where God saith: I wyll not the death of a sinner, but rather that he shall turne and liue. And Saint Paule to Tymothe: God wyl haue al men to be saued.

To these scriptures, this is myne answere. Where god saith in Ezechiel, that hee will not the death of a sinner, wee must vnderstande it of those sinners, whom he hath chosen before the beginning of the world to be conuerted, and to liue. For it is euident by S. Paule, that God hath some vessels of wrath, ordained to destruc-

tion,

tion, and therefore he geueth them vp for euer to wallowe in their sinnes, and in them punisheth one sin with another. If any man thinke it vniust, that God shoulde ordaine some to destruction, and punish sinne with sinne, let him shewe, that they were not worthy to be ordained to destruction, and to be so punished. God then wyll not the life, and conuersion of those, whom hee hath appointed to destruction. For then his wil shoulde bee against his owne decree. Wherefore as I said, we must vnderstande, that he willeth the life, and conuersion of them whom he hath appointed to saluation, and of none other. For when Saynt Luke sayeth, that as manye beleeued, as were appoynted to euerlasting life, he teacheth thereby, that the rest which beleeued not, were neuer appointed to euerlasting life. And who can saye, that it is Gods wil to saue anye besides his owne appoynt-ment? If any man wyl take these wordes,

wordes, God willeth not the death of a sinner, for God delighteth not simplye and absolutely in the death of a sinner, but for a certayne respecte, the hebrue worde, kaphets, which Ezechiel vseth is, shall fauoure & helpe theyr vnderstanding. I know indeed what manner of obiection some rauing vnlearned spirits make against this vnderstanding, but it may be assoone cõfuted, as rehearsed. For they saye, that god willeth nothing, wherein he delighteth not. For will, say they, being a power of the minde, which hath her free woorking in choosing & desiring, or in refusing and not willing, willeth nothing but that wherein it delighteth. These silly souls cannot make a differẽce betweene willing of a thing for it selfe, & willing of a thing for a certayne purpose, & not for it selfe. If their saying were true, men in a tempest might not cast their goods into the sea, for sauing of their owne liues, vnlesse they delited in the losse of their goods. Judges

ges might not will theeues to be hã-
ged, vnles they delighted in their hã-
ging, and so the first poore men should
be very noddies, and al Iudges playn
murtherers. Yea, so they affirme
that God could haue no wil that his
sonne shoulde bee tormented, vnlesse
he delighted in his torment. And then
they say, either, that Christ was cru-
cified whether God would or no, and
against his decreed will and ordy-
nance, or els they assigne to God that
I abhorre to vtter for the falsenes of
it, and abhomination. But wee will
cõber our selues no farther with such
dotings of brainsicke men.

✝ Touching the wordes of Ezechiel,
they may be also shortely thus vnder-
standed, that Gods wil is not, that
any sinner conuerted, and repentant,
shal die. Where Saint Paule saieth,
that God wil al men to be saued, hee
fighteth not against him selfe, but
meaneth that God hath chosen some
of al sortes and states, whom he wyl

bring

bring to the knowledge of his truth. But because we cannot know certainly which they be, S. Paule byddeth vs pray for al sorts of men, for kinges & noble men, whiche yet seem farthest from God and godlinesse. For God among al sortes of men hath some whō he will saue. And this is no new exposition, though new mē vse it. For this is an old worne, and wel knowen sentence. Distributio est, non pro singulis generum, sed pro generibus singulorum, quia de qualibet conditione hominum aliquos predestinauit ad vitam: Whiche words teach, that Gods will is to appoint to life, and saue some of euery sort and condition, and not euerye one of al sorts and conditions.

And surely it is meere madnes to say, that GOD will saue more than hys sonne would pray for. The wordes of his Sonne whose will agreeth with the fathers in al things are wel knowen. I pray not for the worlde, sayeth he, but for those whome thou hast ge-

uen me? Why it is not Gods will to saue al, I know not thoroughly: that it is not his will I know: & I know that whomsoeuer he cõdemneth, he condemneth iustly. And herein I appeale to the consciences of all men. For no man liuing in the worlde, can auoyde, but that he shal bee constrayned to graunt, that there is in hym most iust matter, and most iust causes of damnation. For all men are defiled with sinne, and sinn was not in them by their creation, but they pulled it vpon them, & wrought it in thē selues, declyning from their first state.

So al men are woorthy to be lefte in the puddle of the filthy sinnes wherein they haue willingly drowned thē selues, and in the ende to be damned. And so God is iust, if he giue them ouer in this life, to ỹ wickednes, whereof the very cause and roote is in them selues, by their owne procurement, and if he appoynt them to euerlasting punishmente after this life, which they

they haue iuſtlye deſerued thorough their manifoulde horible offences. Nowe I wold tarie you no longer ſauing that as often as we ſpeake of this matter, rude men ruſhe in, and thinke to roote vp all with their twifold ſnoutes. For if it be ſo that God hath alredy foreappointed whome he will ſaue, and whom hee wil condemne, then ſay they, preachings and exhortations be vaine, and ſuperfluous, and it ſhilleth not how men liue. For the reprobate can no way be ſaued, and the choſen can no way be dãned. Herevnto the godly ſhall anſwere, firſt that it is not ſuperfluous to preach to the reprobate, for therby their damnation is made iuſter, and they are driuen farther from al excuſe. And to the choſen it is right fruteful: For therby it pleaſeth God to awake their ſleepie ſluggiſhnes, & to quicke their dul members. For God worketh two wayes in them, by his ſpirite within, and by his word without. By

his spirite hee lighteneth their darke minds and newframeth their croked harts. By his word he spurreth them forwarde, and inflameth them to desire, and to seeke newnesse of life. If then God will vse his word as an instrument, when he wil shewe the efficacie, & mighty working of his hand, with what face can any man say, that preaching is superfluous to the chosen? If GOD will that way prepare them to his farther working in thē, shall any man forbidde him to vse the meane that semeth good to him? Secondlye, where they saye, that it shall not skill how men liue, wee will desire them to vnderstande, that the reprobate, thorough their wicked life, and heaping of sinne vppon sinne, make theyr damnation and tormente more grieuous. And as for the chosen, they study not indeed to liue wel, that they may winne heauen, but they studye to liue well, because heauen is alreadye theirs. They laboure not to make them-

them selues Goddes Children thorough good workes, but because they bee Goddes Children therefore they worke well. They say not because we are already saued, wee will doe no good workes, but they saye, because wee are saued therefore wee will studie to doe good workes, and to shew our selues thankefull to him, who of his onely mercie hath saued vs.

For they know that they are appoynted to Goddes kingdome, and saued to this end, that they shoulde glorifye theyr heauenlye Father thorough good workes, and be fashioned after the image of his sonne, and not to wallowe them selues in filthye lustes, but to liue in puritie, and holynesse before GOD theyr Sauyour, who reneweth, and reformeth al those with his holy Spirit, whom he hath foreordayned to enioye his kingdome euerlastingly.

Wherefore these wylde Boares weare theyr tuskes in vayne agaynste this

this Adamante, which may be litte, but neuer hurt.

Thus muche I had to saye to you at this time: giue God the glorie. Amen.

FINIS.

This note ſ. standeth for, that is to say.

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